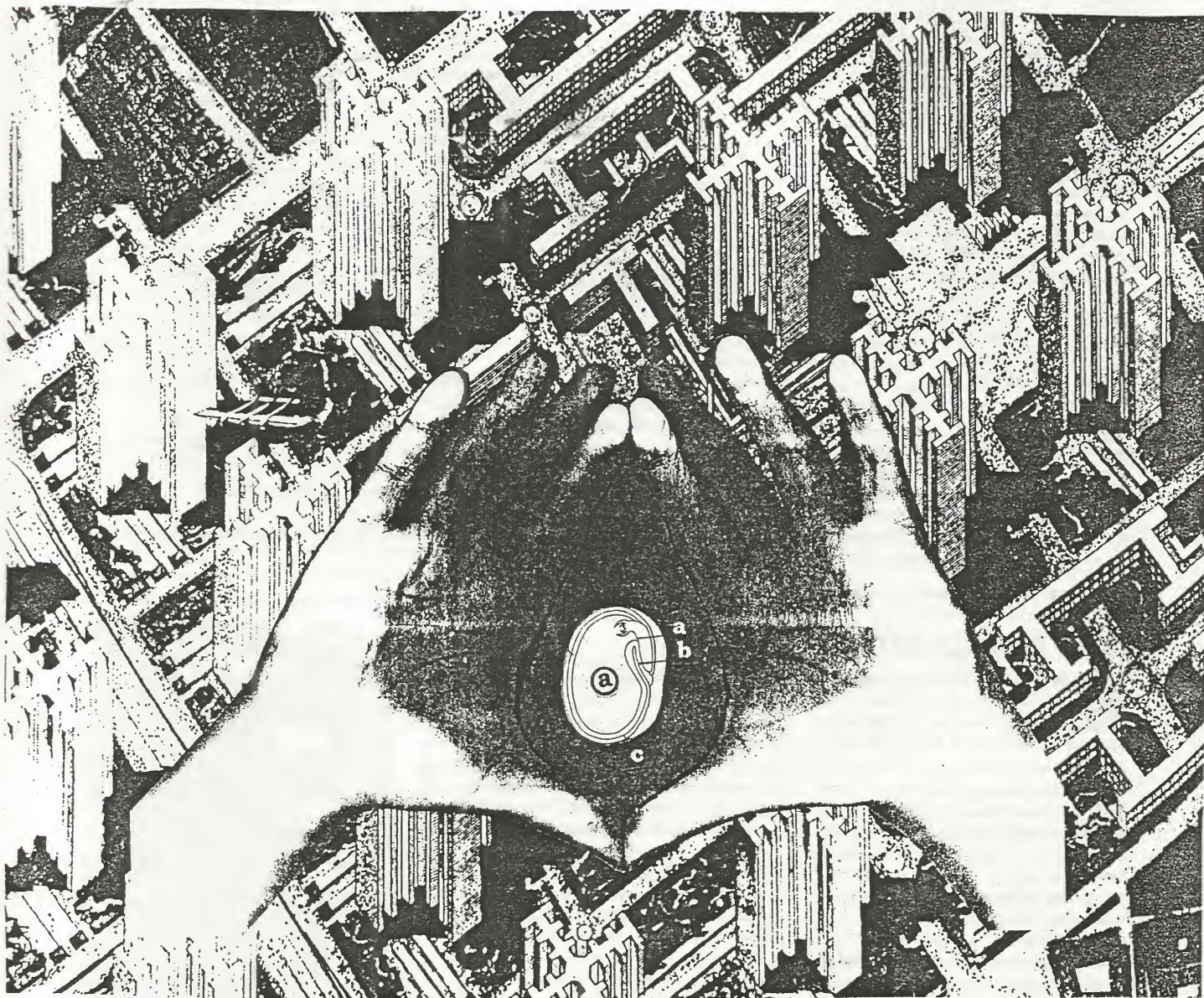


# *thr@ll*

Anarchist news and views from Aotearoa/NZ.....#1 July 1998





## zine it all before?

**K**ia Ora! Welcome to the first issue of *Thr@ll*, an anarchist magazine from New Zealand/Aotearoa. In this society we are slaves - we have little or no control over our daily lives. Thrall means slavery or bondage, and thralldom enslavement, and as anarchists we hope to end slavery and all forms of authority. By calling the magazine *Thr@ll*, we hope to have started something fresh and different.

*Thr@ll* is a combined effort by a few anarchists from Dunedin and Christchurch. This makes it the southernmost anarchist magazine in the world (probably. Is there is an anarchist zine from Invercargill or Punta Arenas we haven't heard of?) The layout for this issue has been done in Dunedin and been distributed from Christchurch (thnx to the NZAVS for use of their photocopier.)

What do we mean by anarchism? (See pages 6 and 7). That is open to debate, because anarchism is not some dogma or truth. As anarchists we have a big problem with authority. In fact, we have such a big problem with authority that we think it should be abolished. Very broadly we aim for a classless society free from authority, exploitation and hierarchy based upon warm, open, face to face communities (phew!). Anarchism means no cops, no bosses, no patriarchy, no bureaucrats and in its place a society organised around ultra-democracy and voluntary cooperation.

Why publish an anarchist magazine when Aotearoa/NZ already has three with *The State Adversary* (TSA), *Sekhmet* and *Savage State*? Lots of people have commented that there is a need for a NZ anarchist magazine which covers news and current events.

Most NZ anarchist magazines are very irregular, in fact they are quite spasmodic. We hope to put this out more or less monthly (hopefully). *Thr@ll* is intended to be a broad-ranging anarchist news magazine, to complement TSA.

What we intend to cover in this magazine is nationwide news - both news comment from an anarchist viewpoint, and news about what anarchists are up to. We welcome anti-authoritarian contributions on almost anything - news stories, notices, analysis of current events, letters, graphics and especially photos.

These days we are under increasing attack from the government and giant corporations. In NZ we are entering a new phase of politics where the free-market experiment of the New Right is being combined by the authoritarian law'n'order policies of the Christian conservative right. PM Jenny Shipley has launched a Christian moral crusade to control the supposedly "immoral" lifestyles of the poor and non-famous. As well it looks like a worldwide economic depression is on the cards, as the Asian and Russian economies collapse. Is it going to be a return to the depression of the 1930s with forced labour camps out in the wop-wops? Or to the beauties of Victorian capitalism of the 1850s with child labour and poor houses? Everywhere we are being bombarded by lies that tell us it is for our own good that we sacrifice the little control over own lives we have left. It's up to us to reclaim the power over own lives. It's up to us to take back the political,

## still going strong

**T**he Freedom Shop (founded in 1996) is a successful little anarchist bookshop in Wellington. It is now turning over a tidy profit. The shop has become quite well known around Wellington, and turnover is good. Book orders are being sold out within a couple of weeks of arriving. As well, the shop has the reputation for being the patch shop of NZ. So money is not so much of a problem. This is an excellent achievement as most radical NZ bookstores in the past have folded through a lack of money, such as the Resistance bookshops of the 1970s.

The shop is a joint venture with Wellington NORML, but NORML do not sell much stuff. It is run by a collective. Decisions are made at

weekly meetings. It is staffed by 12-15 volunteers. Profits go back into re-ordering of stock. The shop is in the path of a proposed motorway so its future is uncertain. If the motorway goes ahead, the shop will probably be demolished. There is a campaign to stop the motorway, but it is uncertain whether it will be successful.

The shop stocks anarchist propaganda from all over the world! Anarchist books, pamphlets, leaflets, badges, punk rock records, patches and t-shirts are on offer to the discerning consumer. As well it runs a mailorder business. So visit the shop at 272 Cuba St, Wellington or send a self-addressed envelope to P.O. Box 9263, Te Aro, Wellington for a free mailorder catalogue.

## Publications from Libertarian Press

*Troublemakers: The Early Years of the Libertarian Movement in Aotearoa/New Zealand*

The only history of the early anarchist and syndicalist movement in Aotearoa...\$5

*Museifushugi: A Brief History of Anarchism in Pre-War Japan*

A basic introduction to the history of anarchism in Japan up to 1940...\$3

*Anarchy: An Introduction to Anarchist Ideas and Action*

Reproduction of a pamphlet published by the Christchurch Anarchy Group in the 1970s, based on an article from the American

magazine *Second Wave*...\$2

*Anarchism and Feminism*

A collection of three essays...\$2

Postage 80 cents per four items within NZ, \$2 overseas.

Write to: ART c/o PO Box 22-076 Christchurch Aotearoa/New Zealand

.....

financial and media power they have stolen from us. They have stolen our lives away from us, let's steal them back!

Day for

Thr@ll PO Box 22-076

Christchurch email:

cybersmog@geocities.com

Thrall is free, but donations

are welcome. If you want to

receive this magazine, drop us

a line and we will put you on

the mailing list.

## contacts:

Wellington

Committee for the Establishment of

Civilisation PO Box 14-156 Kilbirnie, Wellington.

*The State Adversary and the Freedom Shop* PO Box 9263 Te Aro, Wellington.

*Christchurch contemporaries. This* Anarchist Round Table and *Thr@ll* PO Box 22-076 Christchurch.

email: cybersmog@geocities.com

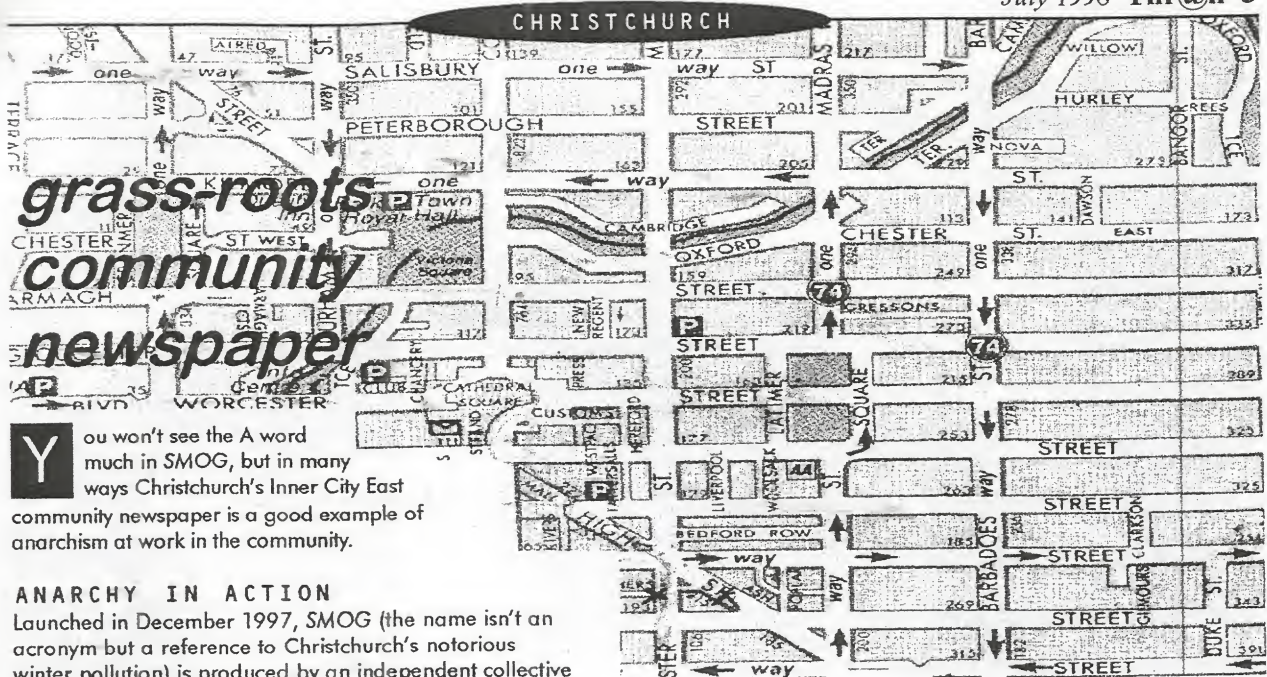
Dunedin

Geronimo Cell c/- Dunedin Environment Centre PO Box 5067, Dunedin.

(This list isn't exhaustive. For other anarchist groups, contact the above addresses.)







**Y**ou won't see the A word much in SMOG, but in many ways Christchurch's Inner City East community newspaper is a good example of anarchism at work in the community.

#### ANARCHY IN ACTION

Launched in December 1997, SMOG (the name isn't an acronym but a reference to Christchurch's notorious winter pollution) is produced by an independent collective that grew out of a local anarchist group - the Anarchist Round Table (ART). The idea of an inner city community newspaper was first discussed by ART in July 1997. Early in October about a dozen people attended a meeting to discuss the new paper, and a collective was formed to coordinate the tasks involved in producing the first issue.

Although not all of the members of this new collective were anarchists, it was agreed that the newspaper would have an anarchist vision and be run along anarchist lines. This decision was made on the basis of the experience of one of the collective who had been involved in another community newspaper, STANN (The St Albans Neighbourhood News). STANN had been launched in the hope that it would become a springboard for community projects, but partly because it lacked a clear vision and direction it became bogged down in Community Board politics and was easy prey for local politicians who wanted to use it as their own mouthpiece. To avoid a similar fate, the SMOG collective laid down a set of basic principles that included the exclusion of party politicians and a commitment to establishing links with grass-roots organisations within the community.

#### HOW SMOG IS PRODUCED

Around 2800 copies of SMOG are produced each month and delivered free to community groups and homes in the Inner City East, an old central city residential area with a large transient population that is currently undergoing gentrification. All the people who work on the newspaper are volunteers. Some have skills in printing and writing which they have tried to pass on to other collective members, but articles are also sought from members of the community. All editorial decisions are made by the collective based on consensus decision-making.

Expenses are kept to a minimum (members of the collective deliver the newspaper by hand) and the costs of ink, paper and other materials (around \$200 each month) are covered by advertising revenue. As SMOG doesn't have an office of its own, it relies on the goodwill of local community groups who provide space and resources for little or no charge. The newspaper is printed at Molten Media, a community publishing workshop that works with unemployed and other disadvantaged people, layout is done at Corso's local office, and the paper is folded at Te Whare Roimata, the Inner City Neighbourhood Cottage. Te Whare Roimata also provides a regular column for SMOG, as it is closely involved in the community and shares SMOG's concern with issues such as gentrification.

#### THE INGREDIENTS OF SMOG

The contents of SMOG range from historical articles and interviews with long-time local residents to local news and analysis of issues affecting

beneficiaries and people on low incomes. Recent issues have tended to concentrate on topics such as Workfare and the Budget, leading to concern among some collective members that the paper is moving away from its community focus. But a recent reader survey found that these are the very things local residents want to read about, as they are the people directly affected by the government's crack-down on the poor.

Another development within SMOG has been its involvement in protest against the proposed Code of Family and Social Responsibility and other direct action on issues of concern to the poor. In March SMOG helped organise a public burning of the government's "discussion document", and in April collective members attended a protest outside a meeting on the Code attended by Social Welfare Minister Roger Sowry. One was arrested after forcing his way into the meeting with a placard, while another sat through the meeting with his family and then berated the minister for his government's total lack of social responsibility.

#### VISION OF SELF-GOVERNING COMMUNITY

With seven issues now under its belt, SMOG has become an established part of the Inner City East community - while avoiding becoming part of the Inner City East establishment. It has spurned the inevitable advances from both local and national politicians and locked horns with the City Council on numerous occasions. Along the way it has made new friends and attracted new members to the collective. And while many of these people may not call themselves anarchists, SMOG has remained true to a vision that is essentially anarchist - a vision of a truly democratic, self-governing community that is free from exploitation and in which all people are valued as individuals.



## wellington food not bombs

**A** Food Not Bombs chapter began in Wellington in late 1997 and is still going well. It serves free, hot vegetarian food to people in need. It has moved indoors for the winter to Vincent's art workshop. Anywhere up to 30 people come along and eat up the yummy food offered every week.

Food Not Bombs is a loose international movement with over 130 groups in America, Europe and Australasia. Groups are based upon the principles of non-violence, food recycling and consensus decision making. Food Not Bombs aims to show up the absurdity of militarism and poverty. The money spent in the world on weapons in one week is enough to feed all the people in the world for a year. In Aotearoa, many people live in obscene affluence whilst thousands of people go hungry everyday. Thousands of tonnes of food are thrown away everyday whilst the poor go hungry.

Wellington Food Not Bombs serves free vegetarian food every Tuesday afternoon at about 2pm at Vincent's art workshop, 166 Victoria St. Volunteers are needed to help supply and cook food - contact Wellington Food Not Bombs PO Box 6387 Wellington ph (04) 385-6728.

## christchurch news

**D**espite the cold nights and smoggy air, things appear to be hotting up in Christchurch as winter grips the city. With the Anarchist Round Table in remission, local anarchists have been putting their energies into a variety of other activities.

Monthly Critical Mass rides are continuing, although recent numbers have been down on the 200 or so who attended the first ride in March. Organisers predict attendance will increase again after winter. Critical Mass assemblies at the Bridge of Remembrance at 5pm on the last Friday of each month.

Food Not Bombs returned to

Christchurch at the start of June after an absence of about a year. They offer free food every Tuesday from 12.30 in Latimer Square. The local version of this international movement is organised by a group called Out of Order.

There has also been a series of demonstrations against government attacks on beneficiaries and other low-income people. In March a Beneficiaries Coalition, consisting mainly of people from the Beneficiaries Advisory Service and the SMOG newspaper collective, organised a burning of the government's discussion document on the Code of Social Responsibility. The same group led a protest outside a meeting attended by Welfare Minister Roger Sowry, while Income Support offices have also been the target of direct action by beneficiaries (see article page 10).

A group calling itself the Coalition Against People-Last Economics has been organising protests against benefit cuts and other aspects of the government's economic policies.

Paris May-June 1968

The largest general strike that ever stopped the economy of an advanced industrial country, and the first without direct democracy, the increasingly complete withering of state power for nearly two weeks, the complete verification of its partial realisation, the most implausible experience of the beginning of its partial realisation, the most implausible experience of the modern proletarian movement that is in the process of capitalising itself in this is what the French May 1968 movement was essentially and this in itself is already its essential victory.

Internationale Situationniste #12 (September 1969)

Christchurch May 1998

**30 years of Counter-Revolution**

**How much longer?**  
Too long a sacrifice can make a stone of the heart  
W.B. Yeats

Contact 151  
box 24071 ChCh

## let imagination seize power!

**30 years since the revolution in france,  
may-june 1968**

**I**t is the 30th anniversary of the French revolution of May-June 1968. This revolution has been written out of history, perhaps because it went along the lines of an anarchist revolution. Many revolutions - like the Bolshevik coup in Russia in 1917 - were run by a small elite which told people what to do. France in May 1968 was different. There wasn't some elite running the show. Millions of people, acting on their own accord, started to run their own affairs, to have control over their own lives.





Paris, May, 1968 began with student protest, and rapidly increased to a widespread revolt. Riot police were called in, and students raised barricades in the streets of Paris. Revulsion at massive police brutality against students led to huge demonstrations and the largest wildcat (spontaneous) general strike in history. This strike involved 10 million people and put France into a standstill. Then people - students, high school pupils, artists, white-collar workers, blue collar workers - started to occupy their places of work and lockout the boss. Even footballers occupied their union and declared "football to the footballers!" Unfortunately, the revolt was suppressed and bought off before people started to run their workplaces and communities themselves. The revolution was thwarted by a holy alliance of the conservative French Government in league with the bureaucratic Stalinist French Communist Party. By June 1968 people had returned to work and it was all over.

### *graffiti on the walls of paris, may 1968*

Do not change your masters. Become your own masters.

It is bad to submit to a ruler. It is worse to choose them.

Socialism without liberty is a military barracks.

Anarchy is order. To vote is to abdicate.

Neither God nor master! Smash the state.

The liberty of others extends mind to infinity.

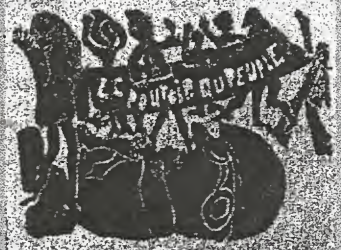
Humanity will only be happy the day when the last bureaucrat is hung with the guts of the last capitalist.

If God existed he would have to be abolished.

REFORMES



CHLOROFORME



### **FESTIVAL OF THE OPPRESSED!**

Paris in May 1968 was a revolutionary city, an amazing display of creativity. Once people realised they were creating a new world, they spilled out into the streets and filled up the cafes. Many commented the atmosphere was more like a festival or a carnival. An eye-witness account from the British anarchist/libertarian socialist group Solidarity described it thus:

"The first impression was of a gigantic lid suddenly lifted, of pent-up thoughts and aspirations suddenly exploding, on being released from the realm of dreams into the real and the possible. In changing their environment people themselves were changed. Those who had never dared say anything before suddenly felt their thoughts to be the most important thing in the world and said so...The helpless and the isolated suddenly discovered that collective power lay in their hands...A tremendous surge of community and cohesion gripped those who had previously seen themselves as isolated and impotent puppets, dominated by institutions that they could neither control or understand. People just went up and talked to one another without a trace of self-consciousness. This state of euphoria lasted throughout the whole fortnight I was there."

### **1968: THE YEAR OF THE BARRICADES**

Paris, May 1968 sent shockwaves around the world. 1968 was called the year of the barricades, an international revolutionary year. In little old NZ the effect was one of euphoria: a bunch of students had nearly brought down the French government and created a new society! The poet Alan Brunton has described the effect of Paris May 68 in Auckland coffee-bars in 1968 as "electric": "strategy talks, fuelled by amphetamines, lasted for days. Constitutions for new states, all utopian, were written... The objective that united the talkers was the overthrow of private property...The surplus in the economy would no longer be our labour, but our imagination."

The importance of Paris May 1968 is that anarchist ideas of people taking over and running their own communities (self-management) was played out on a huge scale. Today, many people don't think there is much chance of anything revolutionary like 68 happening. Yet France in 1968 was a rich industrialised country with no major poverty or unemployment and people were largely revolting against grinding boredom and powerlessness. Today we still have grinding boredom plus a growing sense of powerlessness plus major poverty and unemployment. As the self-styled economic wizards of the New Right inflict their brutal policies on us like lab rats on a worldwide scale, there is great potential for an international revolution to occur which will put France in May 1968 to shame.

Further reading about Paris, May, 68:  
David Caute, 1968: Year of the Barricades.  
Paris, May, 1968 - Solidarity pamphlet  
available from the Freedom Shop.

*"A tremendous surge of community and cohesion gripped those who had previously seen themselves as isolated and impotent puppets"*





**T**he following is a brief introductory outline of anarchism. There is no anarchist party line (there is no Anarchist Party, since this implies a political party striving for power) so many anarchists will not agree with everything below. It is no more than a rough guide to a few common myths about anarchism.

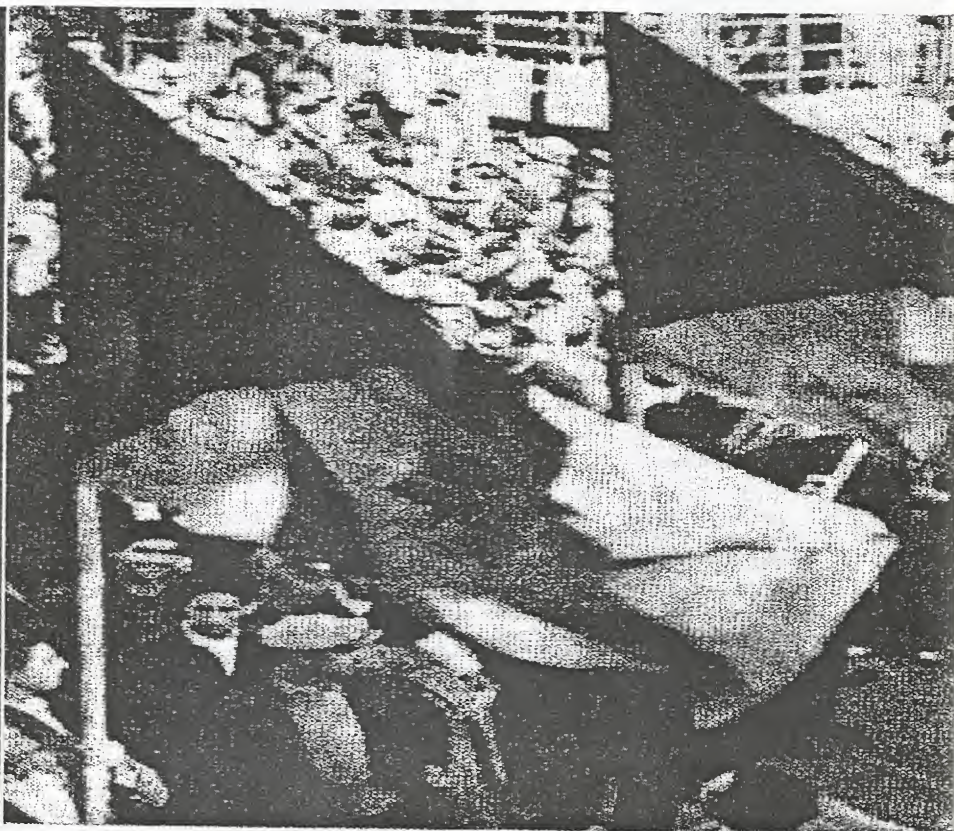
#### DOESN'T ANARCHY MEAN CHAOS?

Most people believe anarchy means no rules, so anybody can do anything they want, including murder, rape and robbery. In fact, the word "anarchy" means being "without rulers" rather than "without rules". Anarchists do not want chaos, but a society organised without rulers of any kind. Anarchism means nobody should control or rule anybody else. It means the rejection of all forms of authority, including the domination of men over women, of people over nature, of people over other animals, of teachers over students, of parents over children, of one ethnic group over another, of bosses over workers, and so on. Anarchists want a free society, organised without authority and coercion, based upon voluntary cooperation and non-violence. Continual fear of violence is actually a product of today's chaotic, competitive society.

violence. Anarchist strategy is constructive. Anarchists have sought to build a new society in the shell of the old authoritarian one. Alternative institutions, such as workers' cooperatives and libertarian schools, are living examples of a different way of organisation. If these institutions could be built up over time they could make government and capitalism irrelevant. When you think about it, it is government and capitalism that is founded upon violence. Government is nothing more than a (very powerful) criminal gang that has enough bombs to blow up the planet. Government is a fascist enforcement agency, enforcing the law of the elite through armed robot-thugs (police). Capitalist bosses force people to work for them, imposing a more subtle violence: the daily terror of numbing boredom that is work, all for the sake of selfish profits rather than human needs.



*bombs,  
terror  
and chaos?  
myths about anarchism*



#### PEOPLE CAN GOVERN THEMSELVES WITHOUT THE NEED FOR RULERS

Almost everybody believes we need rulers or everything would collapse into chaos. This is just because in Aotearoa we live in a society organised like a pyramid with a few at the top who control and exploit the majority at the bottom. From birth we are taught how to obey this elite, and are brainwashed into believing their selfish rule is in the interests of people in general. But are rulers really necessary? Anarchists believe people can, and do, work better without being governed from above. People are not so stupid that they need bosses to tell them what to do. For example, workers know they can run factories and offices themselves. Once people actively participate in the running of their local community, people wouldn't be treated like machines by being told by bosses what to do. Anarchism means self-government.

*"...people can, and do,  
work better without being  
governed from above"*

#### ANARCHISM DOESN'T MEAN VIOLENCE

It is a myth that anarchists are mad bomb throwers seeking only to destroy. Violence is not the core of anarchism. All anarchists want a non-authoritarian society without

#### PEOPLE ARE CAPABLE OF COOPERATION

Many people believe anarchism won't work because it is in human nature for people to be selfish, violent and competitive. But selfishness and competitiveness are actually products of today's capitalist society. It is a mistake to assume that this competitiveness is natural. As human beings we are born into society and rely on others until we die. So cooperation is not only possible, but a necessary part of life. Today people are helping each other out a lot, forming mutual aid organisations such as Women's Refuge. It is true that some people have a tendency to grab power and dominate others if given a chance, and this is why anarchists say there should be no positions of power for anybody to abuse. Today's society has power concentrated in the hands of the few. So these few run society in their own



selfish interests. If power was widely dispersed, then no-one would be able to run society in their own selfish interests because they could not force others to do what they want. A decentralised society allows people the freedom to control their own lives instead of being controlled from above.

# ANARCHISTS ARE AGAINST AUTHORITARIAN ORGANISATION, NOT ORGANISATION ITSELF

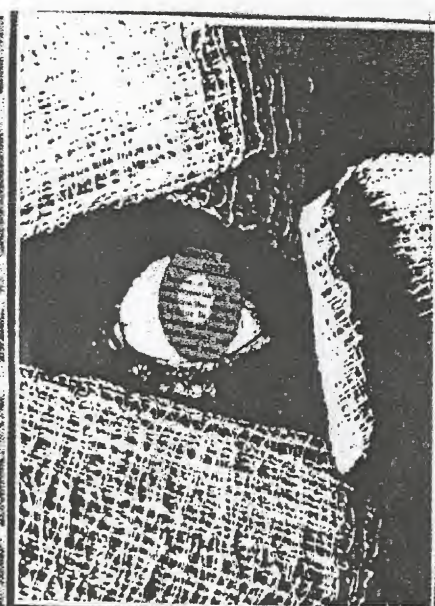
Because people believe anarchy equals chaos, they think that means anarchists must be disorganised, directionless, chaotic, without rules, and confused. Anarchists are not against organisation, but against authoritarian organisation where a few leaders control the rest. Anarchists want the type of human-centred

control more possible - such as solar and wind power which means less reliance upon the control grid. Whilst it would be dangerous to believe science and machines can solve everything, it has liberated a few people from some dull repetitive tasks. Some people in a free society may opt for a "simpler" rural lifestyle, but not all would, and even then those in such a rural setting would still use a lot of technology.

**"...society would be based upon endless free association to provide for the incredible variety of human needs..."**

# ANARCHISM IS BECOMING MORE, NOT LESS RELEVANT TO A COMPLEX SOCIETY

It is a mistake to assume that a complex society requires a lot of authority. When you think about it, today's authoritarian society enforces a narrow conformist regimentation upon people. It reduces people to machines. By contrast, an anarchist society would be based upon endless free association



# IS AN END TO WORK IN SIGHT?

NOT TOTALLY. WHILE SOME ARE LOOKING FOR FULL EMPLOYMENT, WE'RE LOOKING FOR FULL ENJOYMENT.

Just a hint: life will not be as we know it....

organisation where voluntary agreements are made through direct democracy and not imposed from above. Organisation is essential to meet people's basic needs as well as fulfilling their creative desires. An anarchist society with a minimum of authority would in fact require an awful lot of organisation to meet people's needs.

# ANARCHISM IS NOT A RETURN TO THE STONE AGE

Some people believe anarchism means a return to the horse and cart, and a rejection of machines and industry. Today technology is all glitz to give people the illusion of progress whilst in reality it only gives greater control and regimentation to giant mega-corporations and governments. But in a free society ecologically sensible technology would be essential to provide essential needs. In fact, some modern technology has made a society without central

to provide for the incredible variety of human needs and desires. Such cooperative organisations would be flexible, vibrant, diverse and complex. No community can be self-sufficient, and coordination would be needed, through free agreements, at local, regional and international levels. Because of the anarchist concern for freedom, creativity and diversity, anarchism is becoming more relevant to an increasingly complex society. It is authoritarianism, not anarchism, that is crude, dull and simplistic.

# ANARCHISM IS POSSIBLE

Most people think a society where no-one exploits anybody else would be nice, but not possible. So they have no problems with anarchism as an ideal, but think it is just not practical. An anarchist society would not be perfect, and it would be ridiculous to assume all problems would magically disappear. But it is a mistake to assume the current authoritarian system is the only one possible. Far from being dreamers, anarchists have had practical achievements. In 1936 three million people lived successfully in anarchist collectives in Spain, and this was achieved without dictatorship. Even today in Aotearoa there are non-authoritarian tendencies such as food cooperatives where people are organising without leaders to provide people's needs, rather than profits. An anarchist society of sorts is already in existence beneath the dominant authoritarian one.



## sydney...

Activate is a Sydney anarchist magazine the magazine had been giving out in Sydney, and some Police officers teenagers from receiving copies, out or they would be arrested. Activate is perfectly legal. This should be allowed to voice what-what. Contact Activate PO Box 503, Newtown NSW 2042, Australia.



zine for teenagers. People involved in copies to teenagers in the suburbs of came along and tried to stop and told them to stop giving Activate. This is despite legal advice that is a free speech fight - people ever political opinion no matter 503, Newtown NSW 2042, Australia.

## melbourne...

**G**reetings. This is a short report on anarchist groups and activities in Melbourne, Australia. Generally things are going well, and Melbourne seems to be consistently lively and growing as a movement.

The ANARCHO SYNDICALIST GROUP of MELBOURNE (ASG-M) has been active for over 18 months, promoting class-struggle anarchism and libertarian unionism in Melbourne. It is seeking affiliation to the anarcho-syndicalist International Workers Association (IWA). It meets bi-weekly and has regular monthly public meetings with



topics such as

"Anarchism and the Internet", "Unpaid Labour", and "Sovereignty and Land Rights". It has also held talks out of the city in Geelong, and has held discussions with speakers from the American WSA-IWA, a Hawaiian member of the IWW and also an IWA delegate.

ASG-M organises regular social activities and is also very active in solidarity pickets with rank and file workers such as those involved in the wharfies dispute at the docks. ASG-M still plans to sponsor a libertarian gathering in the near future, and also produces pamphlets, stickers, and posters. A regular bi-monthly local anarchist paper addressing community and social issues, sponsored by the ASG-M, is due to be launched in November 1998. (PO Box 98, Brunswick East, Vic, 3057, email: asg-m@xchange.anarki.net)

Practising ideas of Anarcho-syndicalism in the workplace is DISHPIGS - a workers co-operative organising in the restaurant industry with direct action and solidarity. It produces a paper called Dish Rag. (PO Box 383, Brunswick Lower, Vic, 3056.)

NEITHER MASTER NOR SLAVE is an anarchist affinity group organised to promote anarchist ideas through direct action, stickers, pamphlets, culture jamming, and soon a zine and web page of its own. (PO Box 28, Balaclava, Vic, 3183, email: nmns@earthling.net)

One of the most important developments is the installation and self management of an anarchist Internet Service Provider (ISP), providing opportunities for communication and the dissemination of libertarian information, locally, regionally and internationally. If you want to find out how it was done and how it works contact the computer collective (email: compcoll@xchange.anarki.net, website: www.xchange.anarki.net)

BARRICADE BOOKS INFO SHOP is the Melbourne anarchist bookshop. Open six days a week, it provides a range of literature and music, an anarchist library and meeting space. They also produce pamphlets and



## Preisenschriften!

their own magazine, In Ya Face. (PO Box 199, Brunswick East, Vic 3057)

FOOD NOT BOMBS has been running for two years doing two regular kitchens a week on the street and several food drop-offs to the Koori Centre in Melbourne. They have also taken direct action feeding students occupying universities, and people at anarchist and grassroots events and also pickets.

SCAM publishing continues to publish and distribute anarchist pamphlets and books. They are soon to release a follow-up edition to the popular *How To Make Trouble and Influence People*, and also an anarchist *Smack Expose*. (PO Box 756, Brunswick Lower, Vic, 3056.)

ANTI STATE continues to screenprint anarchist and anarcho punk designs, patches and T-shirts.

There are also a few libertarian radio shows on public radio such as *The Squatters* and *Unwaged Workers Airwaves*. Many other groups exist in varying modes of activity such as the IWW, Anarchist Black Cross, Angry People, Libertarian Workers and Anarres Book collective. This report is by no means conclusive of Melbourne activities. If you want more information feel free to drop me a line at PO Box 759, Brunswick Lower, Victoria, Australia, 3056, or email me at subvert@xchange.anarki.net. Also check out my Web page for more information on groups www.xchange.anarki.net/~subvert/.

Yours in Anarchism, Jason, June 1998)

## love and rage no more

After more than eight years in existence, the Love and Rage Revolutionary Anarchist Federation voted to dissolve itself during a conference in New York City on 23 May 1998. Some participants in the conference spent the rest of the weekend laying the foundation for a new provisional organisation, the Fire By Night Organising Committee. Members of another faction at the conference also announced their intention to launch a journal and a new organisation. Neither of these projects has a name yet.

*Love and Rage* began as an anarchist newspaper at a conference in Chicago in 1989. The founding group included individuals and members of anarchist collectives from across the US and Canada as well as an anarchist faction of the freshly dissolved Trotskyist group, the Revolutionary Socialist League (RSL). Over the years, *Love and Rage* evolved from a loose network around the newspaper into a tighter organisation. It became the *Love and Rage Network* in 1991 and the *Love and Rage Revolutionary Anarchist Federation* in 1993.

Like Britain's *Class War*, which was also recently dissolved, *Love and Rage* was often the centre of controversy, but the reliable publication of the newspaper provided a valuable source of news and a forum for debate among anarchists and activists of many persuasions.

## burger free bermuda

McDonalds is Everywhere...except Bermuda

The Court of Appeal in Bermuda recently upheld an anti-franchise law that effectively bans McDonald's from opening an outlet in the tiny British dependency. A plan by a former Bermuda premier to set up a McDonald's franchise on the island met with strong opposition from people who thought it would cheapen the quality of the popular tourist destination. When a Kentucky Fried Chicken restaurant opened there some 26 years ago, the government moved swiftly to close a loophole in planning laws and declared no more fast-food franchises would be permitted. The KFC outlet remains the only US fast-food entry in Bermuda.



# On the bone

AMERY has a butcher's at a bookshop window.

of advertising has its own short dictionary, and a rulebook — though it's strive to sell products in new ways, ss often picked up. The boundaries t and commerce fall away as the lower is d... it's tempting to ask the adven- to the dictionary and rulebook and oadcast to the... "Space" is a public arts project in organised by Artspace, examining ion between... in the domain of commerce — shon

## whose conspiracy?

**anarchists and animal liberationists on trial in England**

shopowner's kill.

In the installation only one title among the books is visible, *The Unveiled Heart*. "That was one of the things that happened on the day again I was thinking that 'heart' sounds meaty. I'm also a complete vegetarian and it was... feed the cat. It discouraged me from..."

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then this has very worrying implications for journalistic freedom. As a spokesperson for Corporate Watch states, "The laws used in this case could be used to imprison thousands of people who are publishing information about ethical and environmental issues."

On the morning of 31 March 1995 Stephen Booth answered a knock at the door of his south England home to find five detectives, one CID officer and a female police constable standing in his driveway. They searched his house and removed a large quantity of items, including papers, a typewriter, a briefcase and computer discs.

## THE SECRET POLICE SEARCH FOR NEW CUSTOMERS

The raid was one of many carried out on environmental activists up and down the country throughout 1995 as part of Operation Washington. The operation involved some 60 police officers and MI5 agents, and is widely believed to be part of an effort to define eco-activism as "terrorism" in order to give a new role to the MI5 now that the cold war has ended. The following year Booth, Saxon Wood, Paul Rogers and Noel Molland (all editors of *Green Anarchist*), Robin Webb (press officer for the Animal Liberation Front) and Simon Russel (editor of the ALF support group's newsletter) were arrested and charged with "conspiracy to incite persons unknown to commit criminal damage" in what became known as the GANDALF case (from Green Anarchist and Animal Liberation Front). The Crown alleged that by publishing reports of environmental and animal rights actions they were guilty of conspiring to incite such acts, despite the fact that several of the defendants had never met each other before.

The trial began in the town of Portsmouth on 26 August 1997 and lasted 12 weeks. On the first day, however, the defence and the jury were excluded while the judge and the prosecution met to decide which documents were too sensitive to be released to the defence counsel. This means that vital secret evidence may have been withheld, and is particularly relevant in light of claims by the

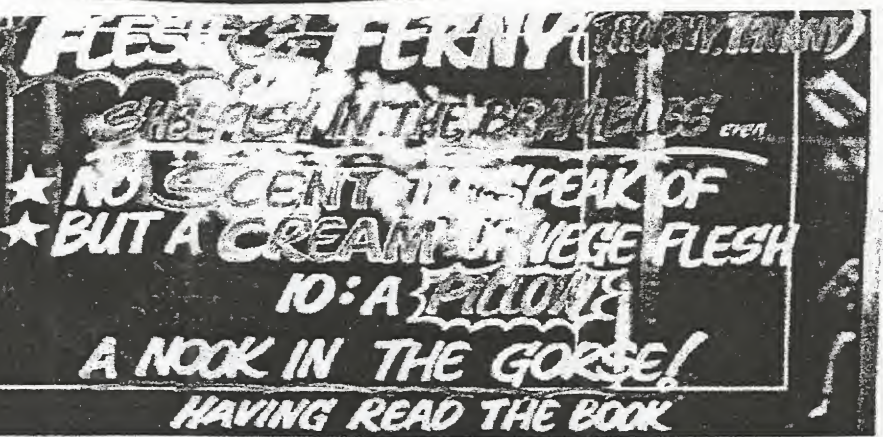
defendants that a police agent provocateur helped write many of the offending articles.

During the weeks of prosecution evidence, the jury was introduced to a variety of anarchist and animal rights magazines, including *Mobilise!*, the newsletter of the New Zealand Anti-Vivisection Society. Most of these were unrelated to the defendants, and were obviously used in an attempt to prove guilt by association. "We are on trial for the entire anarchist and animal liberation movements," said Booth.

## ANARCHIST ECO-TERRORIST CONSPIRACY?

After three days of deliberation the jury found Saxon, Molland and Booth guilty. Rogers' case had been "severed" after his barrister resigned, and Webb and Russel were both acquitted. In sentencing the three *Green Anarchist* editors, the Judge (a former Major-General in the British Army) called them "terrorists". They all received stiff three-year prison terms.

The case has highlighted the issue of Britain's conspiracy laws, which have been called "the most repressive in Europe". If journalists can be tried simply for reporting or commenting on direct action,



ANNE SHELTON

## THE MEDIA IS FREE TO REPORT WHATEVER THE COPS WANT

Equally worrying, yet entirely predictable, was the reaction of the mainstream press. The *Daily Express* reported the trial verdict under the headline "Anarchists jailed for bombing plot". Most other newspapers failed to cover the trial, or buried it in News in Brief columns. Despite the fact that similar charges could be brought against any journalist covering criminal activities, only the alternative press took up the issue of freedom of expression. One reason for the silence of the mainstream press is that they rely on the police for much of their information and are therefore fearful of reporting on matters that may damage this relationship.

"The mainstream media - if they haven't been absolutely silent - have collaborated," said one of the GANDALF defendants. "We're being done for reporting the news which they don't report because they're complicit with the cops."

In March this year the three convicted journalists were unexpectedly released on bail pending an appeal against their conviction and sentences. This indicates that the appeal judge thinks there is a strong case for their conviction to be quashed. Meanwhile, a new trial of Webb (whose acquittal was appealed by the Crown Prosecution) and possibly Rogers was set to start on 27 April.

Further information on the GANDALF case can be found on the SchNEWS website at [www.cbuzz.co.uk/SchNEWS](http://www.cbuzz.co.uk/SchNEWS), or by contacting the London GANDALF Support Campaign c/o London Greenpeace, Panther House, 38 Mount Pleasant, London WC1X 0AP, UK.





**no more shit**

**O**n Tuesday 12 June members of the Beneficiaries Action Group attacked an Income Support office in the Christchurch suburb of Shirley. The group dumped a load of horse manure on the office doorstep and sprayed "No more shit" on the windows in protest at the government's crackdown on beneficiaries. The night-time raid followed media reports of several incidents in which Income Support staff have harassed beneficiaries. In May a group of around twenty people entered an ISS branch in central Christchurch and presented the Service Delivery Manager with a "Bastard of the Month" award after

hearing that staff had blocked beneficiaries' entitlements and allowances.

**blow it up, burn it down  
kick it till it breaks**

**I**n Christchurch in the middle of June an interesting student protest against the budget cuts occurred. The National Party HQ in Fendalton had its front window smashed, a picture of Führer Jenny Shipley smashed inside one of the rooms, its National Party flag set on fire on the flagpole, and the NZ flag re-hoisted upside down and at half-mast (a sign of distress).

Basically, the "Community Wage" is a workfare or work for the dole scheme. That means you are forced to work for a boss or lose the dole. The scheme is modelled on the US experience of workfare. Right now, gleeful bosses are setting up extra production lines gearing up for October 1, happy they can get wage-slaves at little or no cost. This is humiliation excelled: not only do you receive a pittance on the benefit, you are forced to work for it.

**A NEW FORM OF WORK  
DISCIPLINE**

Workfare is authoritarian. It aims to impose work discipline and state control. To qualify for financial support from the state, beneficiaries must fulfil "individual responsibilities" towards the state. Work for the dolers can have their wages reduced or stopped for 13 weeks by employers (bosses) if they fail to turn up

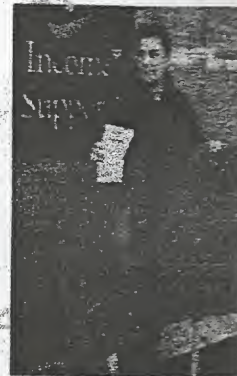
**community slaves  
the government's new work for the dole scheme**

**T**he Government has declared open season on beneficiaries. Beneficiaries are facing the prospect of unpaid, forced labour or they will lose the benefit. It now seems the unemployed, solo mums on the DPB and those on the sickness & invalids benefits are officially criminals. Let's have a look at the government's new benefit system, especially the new unemployed benefit.

**COMMUNITY CAGE**

The Community Wage replaces the dole, sickness and invalids benefit and comes into force on October 1. Under it beneficiaries will be forced to:

- \* attend interviews to be "work tested" by social warfare staff who decide what sort of work is "suitable" for each beneficiary. This includes those on the Invalids benefit (who are more than 75% disabled.)
- \* work for a boss in "community work" for 20 hours a week for the benefit plus \$21 per week. This includes Solo parents on the DPB with children over six.
- \* will not be allowed holidays, sick pay, accident compensation coverage.



Protest outside Income Support



Is it going to be a return to the 1930s depression for the unemployed? Men and boys chop kindling on relief work 1932.



to work or put in a bad day's work. Being forced to work will mean the unemployed are being forced to socialise into the rat race - slaving for 50 years for the privilege of paying for your own funeral.

Workfare aims to privatise welfare. The scheme won't be directly run by the Government, it will be run through private agencies to "place" people in jobs. By privatising welfare, a whole new industry is being created to channel, discipline and sanction the poor.

### THE NEW SCAPEGOAT: BENEFICIARIES

People are fed propaganda that "everybody should work." That's right, everybody should have the privilege of being a wage-slave. The Income Support "Service" is running a hugely expensive advertising campaign urging people to do in beneficiaries and to claim that by working for nothing beneficiaries are working for the good of the country (Bollocks: they are working for the benefit of the rich). This campaign reminds one of 1930s Nazi propaganda against what they considered "subhuman" categories of people. The effect of this campaign is to present the unemployed as criminals so that people see attacks on the unemployed as justified.

### WORKFARE MEANS LOWER WAGES AND MORE UNEMPLOYMENT

The spectre of unemployment is being used by the capitalist system to terrorise people into accepting any job they can get, even the most absurd, under any conditions. The real aims of the community wage is to force wages down - and this is recognised by the Reserve Bank. Overseas, work for the dole schemes have resulted in further unemployment and a reduction in wages. New York City uses 75,000 workfare workers, and this has resulted in cutting over 20,000 unionised jobs.

Workfare attacks everybody, not just beneficiaries. Real paid jobs are placed at risk. Workfare means that bosses get a whole lot of unpaid beneficiaries as workers for jobs that ought to be paid for.

### ABOLISH WORK

The best way to abolish unemployment is to abolish work. In the 1930s the Nazis would have you believe that "work makes you free." Religion praises the work ethic as a

nothing short of BORING: repetitive, routine, uncreative, disciplined and long hours. Work is something we do because we have to, not because we want to. Work is nothing less than a daily drill of submission to bosses.

Work as we know should be abolished. Factories and offices are little more than prisons where we are forced to work for a boss. Work should not involve long hours, day after day at the same thing. Work should be voluntary, co-operative, self-chosen, involve creativity and learning. Work should be for the collective benefit of all and not just a rich few. We could provide for everybody quite comfortably by working just 2-3 hours a day or even less.

### DEMAND FULL ENJOYMENT, NOT FULL EMPLOYMENT

Resistance to this scheme before it is introduced on October 1st is vital at all levels. Its pleasing to see that the Federation of Voluntary Welfare Organisations has said many of its organisations will not participate with the scheme. And the bureaucratic trade-unions, the TUF and CTU, have come out against the scheme - and the TUF front "Jobs With Justice" (sic) has even campaigned against it.

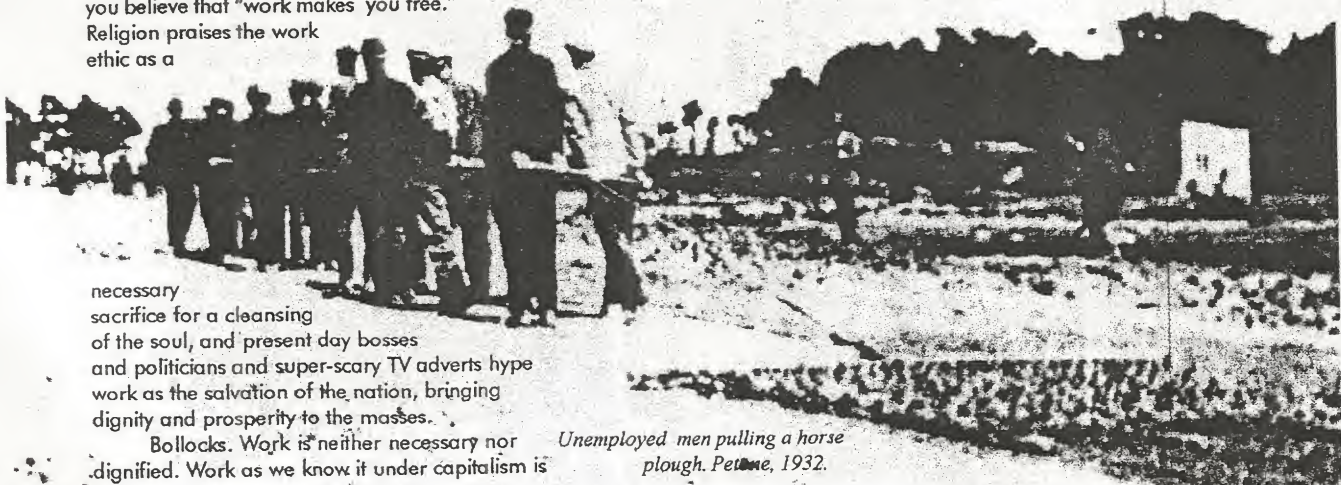
What form of effective resistance should be taken? Boycott all workfare options, and make it unworkable? (A boycott should involve unemployed groups, beneficiaries groups, workers in paid jobs, unions, and volunteers in voluntary organisations). Blacklist and picket workfare employers? Occupations of social warfare departments? (they did it in France earlier this year in huge



Reafforestation camp Wanganui September 1933. Unemployed boys planted marram grass on 900 acres of sand dunes for three shillings a week and a share in the enterprise. No-one ever returned to claim their share of mature marram grass. Photo Auckland Weekly News.

numbers). Form independent and autonomous unemployed groups, free from bureaucrats? Sabotage of the scheme by workfare workers by a campaign of go-slows and strikes? I'm really not sure. All of the above perhaps.

But one thing is for certain: its absurd to demand the creation of new jobs. Enough riches exist already to take care of everybody's needs, they only need to be shared around. Let's go beyond the banal aims of equal wage slavery and higher benefits. Isn't it time we ask: what is the point of all this work? Who are we working for? At what social and ecological cost?...Let's stop leaving things to the lying specialists who claim to speak in our name. It's up to us to decide what is possible, to create the space and time to meet and share dreams. We should demand full enjoyment, not full employment!



Unemployed men pulling a horse plough. Petone, 1932.

necessary sacrifice for a cleansing of the soul, and present day bosses and politicians and super-scary TV adverts hype work as the salvation of the nation, bringing dignity and prosperity to the masses.

Bollocks. Work is neither necessary nor dignified. Work as we know it under capitalism is



## mexican troops invade zapatista territory

During a pre-dawn operation on 10 June, more than 1,000 Mexican federal troops, judicial police, and state public security forces attacked a number of communities in the autonomous municipality of San Juan de la Libertad (formerly El Bosque).

At least eight Zapatistas were killed during the military and police operations, which included the burning of houses, tear gas and bazooka attacks, and the use of helicopter gunships to attack civilians. The attacks on at least three communities in San Juan de la Libertad left nine people wounded, and 57 were detained. All the remaining inhabitants of one community were forced to abandon their homes.

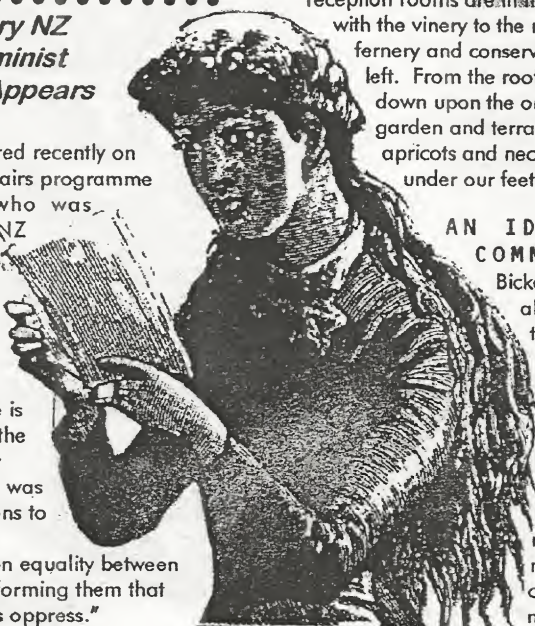
The attacks were the latest in a series of raids on the Zapatista autonomous municipalities in Chiapas, most of which have existed since 1994. In April a dozen foreign human rights observers were expelled after government troops occupied the community of Taniperla in the autonomous municipality of Ricardo Flores Magon.

On 7 June the National Intermediation Commission (CONAL), set up in December 1994 to mediate between the Zapatistas and the government, "self-dissolved" in frustration at the government's unwillingness to carry out the reforms specified in the 1996 San Andres Accords. Members of the CONAL accused the government of provoking war instead of seeking peace.

The Zapatista National Liberation Army, or EZLN, first came to prominence when it seized the city of San Cristobel de las Casas during a New Year's Day uprising in 1994. Since then they have continued to push for indigenous rights and other reforms but have consistently refused to become part of the established political system in Mexico.

## Revolutionary NZ Anarcha-feminist With Guns Appears on TV!

KT Julian appeared recently on TV3's current affairs programme 20/20. KT - who was involved in NZ anarchist and anarcha-feminist circles a few years ago - was interviewed in the Burmese jungle where she is helping fighting the Burmese military dictatorship. She was seen giving lessons to (male) Burmese revolutionaries on equality between the sexes and informing them that "all governments oppress."



## a victorian life? anarchy in nz 100 years ago

Almost one hundred years ago in the spring of 1898 a small group of anarchists and socialists established what they called the Federative Home on the sand dunes of Wainoni, just outside Christchurch. The home was to be an experiment in communal living, a practical example of what life could be like if people rejected what Alexander Bickerton called "selfish individualism".

Bickerton was a professor of chemistry and physics at Canterbury College, the forerunner of Canterbury University. He had purchased the Wainoni property many years before. At the centre was the main house, built from materials recovered from the Christchurch Exhibition of 1882, and from contemporary accounts the whole complex was very impressive. One observer wrote in the *Canterbury Times*:



"As we wheeled into the entrance gate we obtained a good view of the establishment. The entrance hall and reception rooms are in the centre, with the vinery to the right and the fernery and conservatories to the left. From the roof we look down upon the orchard, garden and terraces. Peaches, apricots and nectarines are under our feet."

## AN IDYLIC COMMUNE

Bickerton spoke about life in the home in a 1902 interview for the *Lyttelton Times*:

"A federated home is much simpler, much cheaper, and more sociable

and happy than the separated homes in which we lived formerly. Our domestic duties are discharged on the principle that everybody should do what he or she likes best... The only thing approaching a regulation is a timetable of daily duties. Each family has its own rooms or cottage, but the drawing room is there for all visitors and the social hall is there for everybody.

As well as the facilities mentioned above, the home also boasted a large library, a gymnasium, tennis courts and several other social amenities. In all it appears that the members lived an idyllic existence.

## BICKERTON AND ROBIN

One visitor to the commune over 1898 and 1899 was Paul Robin, an influential French anarchist and educationalist. He was also a close friend of Kropotkin's. Emma Goldman mentions Robin in her autobiography, *Living My Life*.

"He was one of the great libertarians in the field of education. Out of his own means he had bought a large tract of land on which he established a

school for destitute children. Sempius the place was called. Robin had taken homeless waifs from the street or orphan asylums, the poorest and so called bad children... You should see them now. Robin's school is a living example of what can be done in education by an attitude of understanding and love for the child."

In January 1900 Bickerton travelled to England, possibly with Paul Robin. Then they went on to Paris where they both attended a Neo-Malthusian congress along with Emma Goldman. About the same time an international anarchist congress was held in Paris, and it is not unlikely that Bickerton attended this conference also.

Bickerton returned to New Zealand, but by 1903 the Federative Home had begun to falter. He established that the place would need at least one hundred members to prosper, but the numbers rarely rose above thirty. Many of the members would not cooperate in the running of the home, and Wainoni became for many nothing more than a free boarding house. The commune eventually collapsed.